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The Gift of
v. W. Thayer,
of Natick
(H. u. 1843),





DOCUMENT

OF THE

Pilgrim Conference of Churches,

CONTAINING AN

HISTORICAL SKETCH

—OF THE—

First Trin. Congreg'l Church of Christ,

IN SCITUATE, MASS. ---

1853.

NUMBER 3.

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The following sketch was prepared
PILGRIM CONFERENCE OF CHURCHES
that body, at their late meeting in A
MOUTH, after which it was voted to pul
continuation of their historical docume
pervision of the church in Scituate, an
mittee of the Conference, consisting of
Scituate church, with REV. SUMNER
EBENEZER ALDEN, JR., of Marshfield
CUDWORTH and DEA. MARSHALL LIT
committee appointed by the church.

The writer would here acknowledge
to various authors, in preparing this sk
ally to several valuable documents fro
spected friend, REV. JOHN WADDING:
" Church of the Pilgrim Fathers, SOUTH
both for facts and language often, wh
undesirable to alter even the phras
very slight degree. In such places, he
ticular to insert always the usual que
refer to vol. and page. After some del

HISTORICAL SKETCH.

The history of the FIRST (TRIN. CONGL.) CHURCH OF CHRIST IN SCITUATE, is one of peculiar—perhaps I should say, of surpassing interest.—Its origin, and early progress, will lead us far back into the earliest times of *Modern Congregationalism*. Its more *ancient* form is one with the *New Testament*, or “Apostolic Churches.”

The Reformation by LUTHER, arose in Germany, 1517, but soon spread in England, where, in consequence, arose the PURITANS, during the reign of MARY, 1553–8,—*three hundred years ago*. Many of this class suffered martyrdom, during her “bloody reign,” and persecutions continued, though in a milder form, in the reign of ELIZABETH, 1558–1603.

In 1586, we find JOHN GREENWOOD, A. B., a close prisoner in the *Clink* prison, Southwark, London, for his testimony to the simple church polity of the New Testament. November 19, of the same year, his college friend, HENRY BARROW, A. B., another enlightened and zealous advocate of Congregational principles, made him a visit, while in prison. “The keeper of the prison took advantage of

examined him upon the oath as
refused to take it, or to swear
Bible, but, said he, "By God'
answer nothing but the truth."

At length, March 21, 1592, (Barrow, with three others, "w
the sessions house in Old Bai
statute of 23 Eliz., for writing :
sundry seditious books and pam
trial, they behaved with great
resolution, protesting their inv
to the Queen, and obedience t
ment. The jury, however, bro
in guilty,—one of the three was
the other two sent back to priso
wood and Barrow were to be n
Sentence of death being passe
March 23d., sundry divines wer
persuade them to *recant* ; but n
they were brought in a cart to T
last of March. and exposed und.

of their unfeigned piety toward God, and loyalty to the Queen, praying so earnestly for her long and prosperous reign, that when Dr. Reynolds, who attended them, reported their behavior to her majesty, she repented that she had yielded to their death."

While in prison, they had been exposed to the severities of cold, hunger, and nakedness, which one of them, (Mr. B.,) represented in a supplication to the Queen, concluding with an earnest desire of deliverance from their present miseries, though it were by death! Mr. B. also wrote to a Mr. F., saying, that "he had destined himself, and his brother Greenwood to death, and others to be kept in close prison, their poor wives and children to be cast out of the city, and their goods to be confiscated."

During this five or six years' imprisonment; however, Barrow and Greenwood found opportunity, though not without difficulty, to write in defence of their Scriptural views, and sent their manuscripts to HOLLAND for publication. Amongst other important documents, was a treatise, containing their joint answer to the writings of *Giffard*. Of this, it is related, that while being printed, at Middleburgh, one FRANCIS JOHNSON, Fellow of Christ's College, Cambridge, "was not only a means to discover it, but was made the ambassador's instrument to intercept the copies at the press, and see them burnt; the which charge he did so well perform, as to let them go on until they were wholly finished, and then by the magis-

...
till he finally met something, which so v
upon his spirit, as led him seriously
the whole book, once and again. In t
his conscience was so troubled, he co
rest till he had crossed the seas, and
London to confer with the authors, wh
then in prison, and shortly after ex
After this conference, he was so satisfi
confirmed in the truth, that he adjoine
self to their society at London, and
peatedly committed to prison, and al
ished. He became the leader of a C
Society, meeting in 1593, in a house
spot now occupied by No. 80, King
Street, not far distant from Southwark
opposite bank of the river. Afterward
ing to live in Amsterdam, he caused th
books he had burnt, to be *reprinted*, a
out, at his own charge. His name is
of enduring remembrance.

He was a nonconformist martyr, who was *executed* at St. Thomas-a-Watering, Old Kent-road, Southwark, May 29, 1593. Something of his spirit may be learned from an extract from one of his letters, written in his cell, in the *Queen's Bench* prison, dated, April 24, 1593. Important history is mingled with the relation. He writes: "I thank my God, I am not only ready to be bound and banished, but even to die in this cause, by his strength. Yea, my brethren, I greatly long in regard to myself, to be dissolved, and live in the blessed kingdom of heaven, with Jesus Christ and his angels; with Adam, Enoch, Noah, Abraham, Moses, Job, David, Jeremiah, Daniel, Paul, the great apostle of the Gentiles, and the rest of the holy saints, both men and women; with the glorious kings, prophets and martyrs, and witnesses of Jesus Christ, that have been from the beginning of the world; particularly with my two dear brethren,—Mr. Henry Barrow, and Mr. John Greenwood, who have, last of all, yielded their blood for this precious 'testimony;' confessing, unto you, my brethren and sisters, that if I might live upon the earth the days of Methuselah, twice told, and that in no less comfort than Peter, James and John were in on the mount; and after this life, might be sure of the kingdom of heaven, that yet to gain all this, I durst not go from the former 'testimony.' And my good brethren, seeing banishment with loss of goods, is likely to betide you all, prepare yourselves for this hard entreaty, and rejoice that you are made worthy

God may spare us unto his church, to
good pleasure, or give us exceeding
ness. And be every way comfortab
sister and wife of the dead,—I mea
beloved M. Barrow, and M. Greenw
I most heartily salute. I would wish
estly to write, yea, to send, if you
comfort the brethren in the west
counties, that they faint not in thes
and that also you may have of the
and they of yours, what to do in thes
times. Yea, I wish you and them
gether, if you may, withersoever you
banished, and to this purpose, to be
beforehand where to be; yea, to
who may be meet to prepare you some
place. And, be all of you assured
who is your God in England, will
God in any land under the whole he
the earth and the fulness thereof are
blessed are they that for his cause

"Being now to end my days, before I come to the one half of my years, in the likely course of nature, I leave the success of my labors, unto such of my countrymen as the Lord is to raise up after me."

"The righteous succession," says Rev. Mr. Waddington, "was maintained. Francis Johnson, one of the 'specially endangered,' took the place of the martyrs, Greenwood and Barrow, and while a prisoner in the *Olink*, in 1596, wrote in defence of separation. He wrote two letters in answer to *Arthur Hildersham*, a leading *Puritan*, as yet opposed to the separatists, for the confirmation of a Christian gentleman, who was also 'a prisoner for the same cause.' In 1615, this same Arthur Hildersham was himself immured, in one of the prisons in Southwark, and might have occupied the cell of the martyr Penry. He was soon liberated, however, on bail. In 1616, a new charge was preferred against him as a ringleader of schism, and for holding private conventicles, for which he was condemned to pay a fine of £2,000. To avoid imprisonment, he went into *concealment*.

HENRY JACOB, M. A., beneficed at Cheriton, in Kent, some time before this, entered into a controversy with Johnson, which was conducted on both sides with great earnestness and ability. Johnson prevailed. In a reply to Mr. Jacob, he uses the following strong language: "Finally, seeing God hath given us HIS WORD, to be the light of our feet, and ruler of our lives and religion, what mean you

~~THEY~~ ~~OF~~ ~~THE~~ ~~CHURCH~~ ~~NO~~ ~~MORE~~, BUT
LAMB whithersoever he goeth ; and
 self no rest, until you appear befo
 Zion. Forsake Babel. Let Jerus
 upon your heart, and help you t
 walls thereof, though it be in a
 troublous time." Such language h
 sired effect, and HENRY JACOB w
 over to the side of truth, and in tur
 the able and consistent defender of
Congregationalism. He published sev
 tises ; one in 1604, "on the necess
 forming our churches in England ;" i
 1609, "on toleration ;" and a third,
 "on the divine beginning and insti
 Christ's true visible, or ministerial
 This *church*, he defines to be, "*a n*
faithful people, joined by their willin
in a spiritual outward society, or bod
ordinarily coming together into one ;
stituted by Okrist in his Near Nation

in 1602, the converts meeting in the house of WM. BREWSTER, where they, with others of like spirit and principles, were afterwards organized into the church, which removed to Holland. John Smith, a prisoner with *Penry*, in the same prison, and at the same time, (1593,) was "subsequently *pastor*, in conjunction with Mr. Clifton, of this church—that met at the house of Wm. Brewster." On their removal to Holland, 1608, they went under the pastoral care of Mr. *John Robinson*. Mr. Henry Jacob also sojourned for a time with this church in Holland, where he was in close conference with Robinson.

In 1616, Mr. Jacob returned to London, still more confirmed in his principles by Robinson, and now prepared and resolved, at whatever cost, to collect a *Christian church*, on a Scriptural foundation, and to bear his "testimony," even in Southwark,—the immediate scene of so many suffering martyrs, and the very "furnace of Evangelical Nonconformity." He found Mr. Hildersham just gone into obscure retreat, to escape imprisonment, as before noticed, and they now held a secret conference. Both these ministers had formerly opposed the separatists, and both, in consequence of more advanced views, had suffered unto bonds. It was the conviction of Mr. Jacob, that the time was come to take a firm and decided, though quiet stand, and plant a church in Southwark, on the *model* of the New Testament. Mr. Hildersham acquiesced in these views, and seeing no prospect of a

garrison Church, conformed, as to the New Testament mode of meeting of this martyr band, who received the truth from teachers, their testimony with their blood, in a private dwelling, on the southern bank of the Thames, not far from the spot where his companions in faith and patience suffered for "the testimony of Jesus." More, Browne, Prior, Almy, Trotter, Gilbert, Farre and Goodal, were present on that memorable occasion. The church was then organized, thus observed a day of solemn fasting for a blessing upon their undertaking. At the close of the solemnity, each of them made an open confession of their faith in Jesus Christ, and then standing together, joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all the

pointed to the office of *deacons*, with fasting and prayer, and imposition of hands."

Stoughton, in his spiritual heroes, justly remarks of this occasion: "These fathers of independency, in that old house of the seventeenth [or rather sixteenth,] century, with hearts panting for religious liberty, their *hands locked* in each other, and solemnly vowing before God, to follow the light he should grant them, has in it a touch of the moral sublime, which, though the background of the picture differs, and the spirit which animated that forgotten band was peaceful instead of warlike, reminds us of the oath of the Rutli, and the three-and-thirty, who *clasped hands* under the Seelisberg, by the lake of Uri, swearing before God, the famous league of Swiss liberty."

A declaration of their principles was printed the same year, (1616,) accompanied by a petition to James I.,—a remarkable document, in which the writer asserts, "in the name of his brethren, their claim to the full measure of Christian liberty, freedom of inquiry, freedom of association, freedom of worship, freedom of instruction, and freedom in the support of Christian ordinances, freedom, in fine, based on conscience, regulated by truth, and perfected in charity." In this petition to the King, they say: "to meet for worship in the *public* places with peace and protection, would be in this world, the greatest blessing which our hearts desire, or which could come to us. But we dare not expect, neither do we ask so great a favor at your majesty's hand; only

way in the least measure, be p
suspicious to your Highness' peac
No concession, however, was gra
the spirit of faith and of meek en
continued combined together in
lowship, and at the hazard of prop
freedom, and even of life itself, bo
mony to the truth. *

"A part of the Church, formed
circumstances, sailed in the "*May*
the Thames in 1620, and joined
who came from Leyden, at South
a letter, dated April 5, 1624, Mr.
the name of the brethren remain
sterdam and Leyden, recognized
organized at Southwark, as "a tr

After a service of *eight* years,
trying circumstances, Mr. Jacob, v
sent of his church, crossed the Atlan
join the Pilgrims in America.

the Pilgrims, only to mingle his remains with kindred dust. But his testimony can never die. With prophetic confidence, in the spirit, and almost the dying words of Penry, he said, "The Lord, I doubt not, will raise up others, that shall more effectually bear witness unto this truth, in due time." That time, indeed, was already at hand.

In 1623, *Mr. John Lothrop*, a native of Barnstable, a graduate of Oxford, who had been a minister at Egerton, Kent Co., having imbibed the principles of the *Puritans*, renounced his orders under the Church of England, and removed to London, just before the departure of Mr. Jacob. He here found these principles still gaining ground. In 1624, he was "called to office," and became a faithful successor to Mr. Jacob, in leading this still "persecuted, but united band." Mr. Lothrop was a man of humble but earnest spirit, and his zealous and instructive ministry awakened great interest. Encouraged by this attention, the brethren agreed to meet statedly, and with more publicity. Their zeal, however, soon exposed them to the violence of the most vigilant and determined foes. A vigorous effort was now made effectually to suppress this "congregation of faithful men." And on the 29th of April, 1632, while assembled at the house of Humphrey Barnet, in Blackfriars, they were discovered by Tomlinson the Bishop's pursuivant, and out of *sixty*, (the number present,) *forty-two* of the members, including their devoted pastor were apprehended and sentenced to imprison-

the Bishop, to visit her before her
commended her to God in prayer.
dren, being numerous and left in
distressing circumstances, repaired to
op, and made known to him their
condition, by reason of their good faith
continued in close durance, who commended
their condition so far as to grant them
on condition of his leaving the country.
then petitioned the king to be allowed
exiles in New England, desiring to
the Church in the Wilderness." Accompanying
embarked for Boston, with about thirty
church and congregation—all he could
—and arrived September 18, 1634, in the
Griffin, and on the 27th of the same month
"he proceeded to an early settlement in the
wilderness, called Scituate."

Before following this persecuted

to their spiritual instruction. After Mr. Canne, *Mr. Samuel How* took the pastoral charge. During his ministry, the Church endured great affliction, and to avoid the violence of persecution its members were often compelled to meet in the fields and woods. On the death of Mr. How, *Mr. Stephen Moore*, a beloved and faithful Deacon, at the request of the brethren, accepted the oversight of them, at the hazard of his large estate, and of personal liberty. The face of affairs beginning to change, this poor congregation, which had subsisted almost by a miracle for above twenty-four years, shifting its place, to avoid the notice of the public, ventured to open their doors in Deadman's Place; but it was not long before they were discovered, and many of them again committed to prison. On the 18th of January, 1641, the Church being assembled on the Lord's Day, for religious worship as usual, though not with their former secrecy, they were discovered and taken by the Marshal of the King's Bench, and committed to prison. The next morning six or seven of the men were summoned to appear before the House of Lords, who examined them strictly concerning their principles, and they as freely acknowledged that they owned no other head of the church but Christ Jesus; that no prince had power to make laws, to bind the consciences of men; and that laws made contrary to the law of God were of no force. Thereupon the House ordered, that the said sectaries should receive for this time an admonition from the House,

to the great surprise and wonder of the people.
They went on in their usual manner, preaching
two sermons, in which they treated of the
principles for which they had suffered.
from Mat. 28, 18; "All power is given unto
me in heaven and on earth."
They received the Lord's Supper, and
distributed to the poor, to which they
contributed liberally. Fears of a
renewal of these lords from going a second
time to this excitement, the church seemed
a little quiet, but this calm was
interrupted by persecuting enactments within
between 1661, and 1673. The
persecution was long and violent, but the
love of religious freedom braved it
with their weakness, and sheltered
by their rity, they could not be subdued.
The desolations caused by the plague
of London, in 1666, in the

the author of the "*Saint's Rest*," himself occupied the pulpit of this ancient sanctuary. Referring to this, *Mr. Baxter* writes, "It pleased God to take away that excellent minister (*Mr. Wadsworth*) in Southwark: and just when I was kept out of Swallow St., his flock invited me to Southwark, where, though I refused to be their pastor, I preached many months in peace, there being no justice willing to disturb us."

James Lambert, was their next pastor, who died Aug. 9, 1689. *Jonathan Owen* succeeded him, during whose pastorate, the four *silver cups*, still used by the church, were introduced, bearing the date, 1691. *Mr. Killinghall* was chosen pastor about 1702, and was followed in 1740 by *Dr. Zephaniah Marryat*, who died Sept. 15, 1754. *Mr. Timothy Lamb* succeeded, from 1755 to 1762. *Dr. James Watson*, the tutor of *Alexander Cruden*, compiler of the "Concordance," was the next pastor for twenty years. Cruden was buried in the cemetery adjoining this chapel, 1770. *Dr. John Humphreys*, uncle of *Benj. Hanbury*, the present senior deacon of this church, accepted the pastorate in 1783. In 1787, this congregation removed from Deadman's Place to *Union St.*, where they still worship. *Mr. Arundel*, late excellent Secretary of the London Missionary Society, succeeded *Dr. H.* as pastor for more than twenty years, after whom, *Rev. James Lyon*, now of Hadleigh, was pastor for a short time.

Rev. John Waddington is their present pastor. He observes that the "links of this historic

of Scottish Congregationalism writes
gow, June 16, 1851. The sketch
tory of the church, now occupying
Street Chapel, cannot but awaken a
interest in the mind and heart of ev
tian friend to the principles of religio
The sufferings through which, in t
stages of its history, it was called in
dence of God to pass, together with
ber of excellent men, ministers and
that have from the beginning till
connected with it, give it beyond all
special claim on public patronage and
This ancient church are now making
effort to remove their present place
to a more eligible and visible locality
ing assistance, "under these circum
says the pastor, "an appeal has been
the friends of truth and freedom in g
prompt and effective aid. Every s

martyrs, confessors, and exiles, the 'church in Southwark' rest their cause on its distinctive principle, and resolve to test the spirit of modern nonconformity. They cannot doubt the issue.—It is a significant and cheering circumstance, moreover, that the descendants of the Pilgrims in New England, have manifested the deepest interest in this design." Many on both sides of the Atlantic have expressed their approbation, and deep interest in the object. "The cause has been raised, by the hand of Providence, to a point of *international* interest. The pillar of memorial and of witness will be reared. The appeal of *Henry Jacob* to 'posterity,' will find a full response.—The work is sublime. Let it be accomplished in a manner corresponding with its moral greatness." Surely, many a son of New England will cordially respond to an appeal like this.

Leaving now this "Church of the Pilgrim Fathers,"—*the first Congregational Church in England*, we return to that *branch* of it, which we have seen was driven by persecution, to "the wilderness," called "Scituate," in New England. Previous to the arrival of Mr. Lothrop and his company, the "Pilgrims of Plymouth," only twenty miles distant, on the south, had explored the shores of Scituate. Certain individuals, whose names are mentioned, "men of Kent,"—were here before 1628. On the 12th April, 1633, they proceeded to lay out lands, by order of Court. August 2nd, same year, they laid out a regular village,

near "the old burying ground," on the
the hill, about half a mile south west
Harbor. Hence, on the arrival of Mr.
and his company, Sept. 27, 1634, he
considerable settlement, with a meeting
where divine service had been held for
years. The "men of Kent" here
Mr. Lothrop, as "a former acquaintance
having come from the same county.
arrival, a congregation respectable in
bers was made up, and soon after,
1634, O. S., *the church was gathered*.
haps we should say, *re-gathered*, and
worship and ordinances established in
During the same autumn of Mr. L.'s
considerable accession had been made
settlement from Plymouth, as appears
Church Records of that place. "Nov.
Anthony Annable, Henry Cobb, Geo.
rich, George Lewis, and several others
dismissed from the Plymouth Church

including the *pastor*. As there was a ready and cheerful *union* between the earlier and later settlers, we may infer a general harmony in sentiments and practice, agreeing substantially with Robinson and Jacob, the more open founders of *modern* Congregationalism.

Feb. 20, 1634, O. S., other lots were laid out to accommodate Mr. Lothrop and his company, and those who had come, partly "men of Kent," from Plymouth, about the same time, or during the following winter. These lots were also on "Kent Street," but south of "Meeting-house lane," extending to the "high hills," (Coleman's) and even to the east and south of them as far as "Herring Brook." Mr. Lothrop's house, and lot of twenty acres, assigned to him, (Feb. 20,) was the second lot, south of said "hills," and *three* lots east of the "Brook."

The church in Scituate, however, did not long remain united under Mr. L. The controversy, respecting the mode of baptism had been agitated in his church in Southwark, and a part had separated from him, and established the First Baptist Church in England, 1633, while Mr. L. was in prison. Rev. Mr. Waddington observes : "The relation of Mr. Lothrop to the Baptist churches is curious, and not unworthy of attention. Considering the violent prejudice and hostility of all parties at that period, to those who were known as Anabaptist, it is not a little to the honor of the church in Southwark, that it was a *mixed* communion. But the zeal of the advocates of immersion,

New England, but was prevented

All who came here with Mr. I not to have been fully settled on this they found others in S. ready to supply them. Some also wished to move house further south. Hence, his not prosecuted here, in much part great success. These, and perhaps culties, early inclined him to seek defence for himself, and such of might choose to accompany him application to the Governor, (Pride he writes : " Many aggrievances from the which I would be free to have them mitigated, if the Lord And again, " Your worthy self, the rest joined and assisting in this with you, having gratuitously and our earnest and humble suits, granted a place for the planting of fine, let me entreat and beseech

his church removed in 1639 and 40. *Twenty-two* male members removed, leaving only *seven* or *eight* at S. These, however, were re-organized as a church, before the majority left. A full account of this interesting transaction is given in Deane's His. p. 73. (See also Church Manual, p. 4.) The church in FALMOUTH, was a later *colony* from this church in Barnstable. Mr. L. labored in Barnstable, till his death, Nov. 8, 1653. He is described by Morton, as "a man of an humble and broken heart and spirit, lively in the dispensation of the word of God, studious of peace, furnished with godly contentment, willing to spend and be spent, for the cause and church of Christ." (Memorial, p. 152.) In his will, he gave to each child one book, to be chosen according to their ages; the rest of the library to be sold to any honest man, who can tell how to use it, and the proceeds to be divided, &c. His autograph is said to be still preserved in a family Bible. His descendants are still numerous, residing in Massachusetts, Connecticut, New York, &c. The present year, is the BI-CENTENNIAL ANNIVERSARY of his death.

We now return again to Scituate, where we find the church (in 1640,) in a reduced and afflicted state, preparing, however, to pass through still deeper waters of affliction. The *immersion* element remained, and the majority of the church secured *Rev. Charles Chauncy*, of Plymouth, for their pastor, against the remonstrance of nearly one half the members. Mr. C. was a native of England, matriculated at Trinity

at Ware, (England,) Archbishop
“Licenses for sports on the Loi
prohibited preaching in the aftern
people might engage in amuse
Chauncy endeavored to evade
laws, by *catechising* in the aftern
said the Bishop, “was as bad as
Certain “spies” soon after repor
able phrases in his sermons, on
the times, for which he was call
Court, which referred him to the
adjudged him to make a public
Latin. Under sudden fear, he
ever after regretted this weakne
deepest humility. Finding no res
he fled with others, to this wilder
at Plymouth, Dec. 1637, where
ployed for some time, as an a
ministry with Mr. Rayner, un
Scituate. He was settled, 1641.
some peculiar views. He woul

The "*First Church*" had a majority of only "two or three men." But new troubles and great disaffection now arose between these churches, as shown by the long and somewhat confused correspondence, still extant, which were not healed until April 1, 1675, when the First Church had "unanimously yielded up the practice of immersion, and "returned to infant sprinkling." In connection with his ministerial labors, Mr. Chauncy also practiced as a physician, instructed his own sons, and prepared young men for the ministry. Mr. Deane says, "He was a studious man, beyond what is often known, and was subject to all the nervous sensibilities peculiar to hard students. He was consciously endowed with great talents and eminent learning." His ministry, however, at S. was attended with many difficulties, and a degree of uneasiness, which finally led to his removal in 1654, to Cambridge, where he was inaugurated second President of Harvard College, Nov. 27, 1654. During the thirteen years of his ministry here, the church was enlarged and strengthened, as shown by the names of *twenty male* members, who signed the "deed of gift" in 1654. His people became strongly attached to him, and made peculiar efforts to retain him. Mr. Timothy Hatherly, a devoted member of his church, offered him the deed of a house and land, (where the old parsonage stands,) on condition he would agree to spend his life in S. This was afterward given "to the church." The account Mather gives of his labors at Cambridge, are truly astonishing.

by that thought, he pressed the more through the drift, saying, "How glad be, if what you have said might prevail." He was wont to say, "*Oportet instantem mori*,"—*A general ought to die*. He died, Feb. 19, 1671 aged 60. His successor, as President, Urian Oakes, in his funeral sermon, in which Mather mentions one passage of "singular beauty." There, alluding to his *hasty temper*, suddenly from the subject, saying, "the mentis is to be wrapped up in Elijah's mantle." A temper was generally acknowledged. Mather says, it was "presently corrected by his *holy temper*." He was President of the College *seventeen* years.

The first and only *ruling elders* of the church in Scituate, were Nathaniel Cobb and Henry Cobb. The *first deacons* were John Sealie, William Gilson, and Thomas Cobb. These offices were merged in one af

which he repaired immediately to Scituate, where he labored till his death, Feb. 27, 1659. He was also acknowledged to be "an eminent scholar," and particularly for his "*Hebrew learning*." He also "had the happy endowment of personal manners, and of a temper which peculiarly qualified him for governing." He "revised and refined the translation of the New England Psalms, sung in some of the churches for nearly a century." "He died in such harmony with the good men who had been the authors of his removal from C. that by his will, he ordered his body to be carried to C. for burial, and bequeathed legacies to those very persons."—The loss of our early records, previous to 1707, prevent a more particular account of his labors here. But we may be excused for here saying, it is a peculiar honor conferred upon this church, to have enjoyed the labors of such able men as the *first two Presidents* of Harvard College.

Allusion should here be made to the liberality of Mr. Timothy Hatherly, who came from England, 1623, and settled in S. as early as 1634. Morton says, "He was one of the first beginners and a good instrument, to uphold the *church* and town of Scituate. No man deserved so well of the plantation of which he was generally considered the guardian and patron." He was a man of wealth and influence. In 1654, he presented "to the church," a house and lands. In 1661, he gave another house and land on Farm Neck, "for the use of the ministry." Other donations and grants may have been

party. He was assistant to the Gov.
about twenty years. He died 1666

Rev. Nicholas Baker succeeded
Dunster, being ordained 1660. He
of the first settlers of Hingham, who
engaged in agriculture for several ye
a man of more than ordinary qualifi
often employed in public affairs. He
not wanting to show his peaceful
influence. He was especially instru
bringing to pass the reconciliation o
churches in S., which held no comm
each other for thirty-five years. (Dea
Cotton Mather describes him thus :
Nicholas Baker, of Scituate, who,
had but a *private* education, yet bei
and zealous man, or as Dr. Arrow
presses it, so good a *logician*, that
offer up to God a *reasonable* service
an *arithmetician*, that he could wis
his days : and so good an *orator* th

1682, on the same spot as the first, which had stood nearly fifty years, but had now "become ruinous."

Rev. Jeremiah Cushing succeeded Mr. Baker after an interval of near thirteen years, being ordained, May 27, 1691. He was a native of Hingham, born July 3d, 1654. He was a graduate of Harvard College 1676, and prepared for the Ministry, with Rev. Mr. Norton of Hingham. His salary was £60. He died March 22, 1705, aged 51, and was buried in "the old burying ground near the Harbor."

REV. NATHANIEL PITCHER, was ordained Sept. 24, 1707. He was born at Dorchester, 1685, was graduated at Harvard College 1708, and received his theological Education under Mr. Danforth of Dorchester, who preached his ordination Sermon. Our Records commence with his ministry. The third meeting-house was built soon after his settlement, 1708-9 on the same location as the former; "the cost not to exceed £300, with the old meeting-house." It was during his ministry also, that our present church covenant was adopted viz: March 12, 1710-11. The old covenant was modified at that time and then *renewed*. The *preamble* to this covenant, is worthy of serious consideration. It is as follows:—"We, whose names are under written, having been for a considerable time united together in the bonds of church communion and fellowship, and esteeming it our duty and interest so to *continue*, but for as much as *the covenant* wherein we have stood

humiliating sense of our unworthiness being in covenant with God, and our inability to keep covenant with him, without divine assistance, humbly relying on God for assistance, we do, in the name of our Jesus Christ, in the presence of God and his holy angels, and with all possible solemnity enter into this new and everlasting covenant and bind ourselves in a manner as follows, that is to say:

We do give up ourselves to that God whose name alone is Jehovah, Father, Son and Holy Ghost." The remainder of the covenants, as published in our Church Manual, is *Signed* by the *Pastor, Deacons*, and other male members, one of whom is "Ye Lawyer." Two pages after, in the catalogue of 23 males and 27 females, 50 members; recorded as "those that were members before my ordination, (Mr. P's.) with those that were removed to other churches." (p. 115.) Hence, at the time of

forbids. Mr. P. died, Sept. 27, 1723, aged 39 years. "Tradition speaks of him, as a gentleman of very agreeable person and manners, a preacher of more than ordinary talents, and remarkable for promoting peace and union amongst his people." During the sixteen years of his ministry, he baptized 378 persons, less than thirty of whom were adults; married 103 couples, and received 81 members to the Church.

REV. SHEARJASHUB BOURN, a native of Sandwich, born 1700, was the next Pastor of this Church. He was a graduate of Cambridge 1720, and ordained Dec. 3, 1724. Rev. Daniel Lewis of Pembroke preached the sermon. He continued in the ministry here, till Aug. 6, 1761, when he removed to Roxbury, where he died, Aug. 14, 1768, aged 68. His health was impaired, by paralytic affections in 1755. His health continuing to fail after this, led to his dismissal. The communications passed between him and his Church and people on this occasion, are deeply affecting and most *honorable*, to both *pastor* and *people*. His ministry was long, harmonious and prosperous. He baptized 1116 persons, married 274 couples, and admitted 168 to the Church. During his ministry and also that of Mr. Pitcher's, it was common to baptize persons, "being sick and in danger of death." Many such instances are recorded. The practice of "owning the covenant," (called half-way covenant,) without uniting with the Church, that parents might have their children baptized, prevailed in this

bring them up in the nurture and of the Lord." Mr. Samuel Turnsen *Deacon*, Dec. 29, 1729 ; Sam Feb. 7, 1732 ; Thomas Pierce, Mr. Jonathan Merritt Jr., and Pierce, Feb. 25, 1743 ; and Mr. Feb. 19, 1754. It was also Bourn's ministry, that the four house was built, in 1737, on "the a short distance *East* from the pr rian house of worship. On the Mr. Bourn, *four* of the neighbors were present, simply to *hear* the tions and to "testify the regular proceedings on the occasion." H the pastor 87 years the longest p pastor hitherto. On his removal, testified there great regard, and re going his acceptable services, and "voted, to give him £100, and the

rite with them, and aid them on the occasion. A dark cloud seemed to hang over them. The object of the meeting was expressed, "To humble ourselves before Almighty God for our manifold sins, which have caused him to frown upon us, and cut short our expectations, and to beseech him, for his pardoning mercy through the blood of the great atonement, and that he would mercifully appear for us, in our destitute condition, and afford us all that wisdom, light and direction, we stand in need of, and show us the man he has chosen for us, a pastor after his own heart, that shall prove a happy instrument in saving our souls, and the souls of our children." Their prayers seemed to be soon heard, and answered. They gave call Dec. 10, 1762, to

REV. EBENEZER GROSVENOR, JR., who accepted their invitation, and was ordained, Apr. 20, 1763. He was a native of Pomfret, Ct. born 1739, and a graduate of Yale College, 1759. On the day of his *ordination*, he was also received as a *member of the church* by vote, having presented a letter of dismission and recommendation, from the church in Pomfret. His religious tenets are described as "Moderate Calvinism." The records also state, that "seven signed a petition that the honorable council would not proceed to ordain him," probably on the ground of his "*Moderate Calvinism*." "As a preacher he is not said to have risen above mediocrity in power and eloquence, but as a man and a christian, to have excelled in the finest and gentlest traits."

1782, where he deceased May 28, 1782, ending his ministry *Evangelical* religion declined. The Revolutionary war "moderate" orthodoxy, may have been decent. A wider difference in religious ties began to appear, which prevented settlement of another pastor for *seven* years—"The liberal party," may be expected under these circumstances usually gaining strength, till they felt themselves able to settle a minister, with only a large minority." During Mr. Pitcher's ministry, the following persons were chosen *cons*; Mr. Joseph Bailey, (in the place of Mr. Pitcher, resigned,) Nov. 29, 1764; Samuel Jenkins, (in the place of Mr. Bailey, resigned,) March 9, 1768; March 31, 1779, Israel Vinal Esq., Daniel and Israel Litchfield were chosen, accepted and took the Deacons' oaths.

a crown of thorns, owing to the violence of the opposition." His constitution was never firm, and his health sensibly declined after the second year of his settlement. He deceased Sept. 29, 1791, after a ministry of less than four years, aged 35. He baptized twenty-nine persons, married twenty-three couples, and admitted twenty members to the church.

REV. NEHEMIAH THOMAS, a native of Marshfield, was the next pastor. He was born February 3, 1766, graduated at Harvard College, 1789, studied theology with Rev. Dr. Shaw, of Marshfield, and was ordained, Nov. 14, 1792. Rev. Z. Sanger, of Bridgewater, preached the sermon on that occasion, from which are taken the following extracts. "*God and man are mysteriously united in the person of our adorable Savior.*" (p. 7.) "At the feet of our *divine* Master." (p. 10.) "By his quickening power, we are *changed* from a state of sin, to a state of holiness." (p. 16.) "Cautiously guard against *corrupting the pure Fountain of sacred truth.*" (p. 14.) "Through the power of the *Holy Ghost*, we abound in hope." (p. 17.) These and similar *orthodox* expressions, were then probably acquiesced in, by the pastor elect, and most others present. In his answer to the call, he also speaks of salvation *through faith in the merits of Christ, the Redeemer.*" And yet he is described at his death, as "belonging to the class of *liberal* or *Unitarian* Christians," who now reject most of the above sentiments. An evident *change*

and in preparing another, (the form by itself, without date, or signature, brought into use, apparently without the church. On examination the church began to find themselves in an unordered state, if not without foundation. On June 20, 1824, the church commenced measures to correct, if possible, existing errors. On June 6, 1825, they "voted to renew an old covenant, as the covenant of the church, the *pastor* being *moderator* of the church. At this time, a majority of the church were found in favor of *evangelical* views, the *pastor*, with a minority of the church, being in favor of the majority of the congregation decided with them. At a regular church meeting, March 4, 1825, "voted that all persons hereafter admitted to this church, should be received by a *vote* of the church." However, refused to record "the proceedings of the church of the

subject." A large *ex parte* council was subsequently called by the church, including several churches in the city and neighboring towns, which met April 27, 1825. In accordance with *their unanimous advice* the church met, agreeably to notice, April 29, and *unanimously accepted the result of the council*, and followed their advice, by *dismissing Rev. Mr. Thomas as their pastor*, on the same day of April, that the church in Southwark had been imprisoned one hundred and ninety-three years before. The parish and a majority of the congregation, sympathizing with Unitarianism, at that time become quite popular in this region, retained Mr. Thomas as their *minister*, till his death in 1831; but the *church*, with those who sympathized with them, felt constrained to leave the house, thus retained, in which their fathers had worshipped, and themselves hitherto, and provide another place. A private use (where Mr. Lot Vinal now lives,) was secured for this purpose, while, a *new society* having been organized, arrangements were made for building a new sanctuary. This was elected and the house dedicated, Nov. 16, 1826. This house is 40 by 54, and will seat about one hundred persons. It stands near the centre of the town, on Main Street, some twenty-five rods west of the old house. As a *minority* of the church, declining to act, did not meet in the regular church meeting, when Mr. Thomas was dismissed, the vote was thus *unanimous*. Besides, several of the

ground of controversy at that time, tion of *the majority* in 1825. Rev. never became a member of this retained his connections in Mar the records show, and further, the testify, that "*a majority* of the ma of this church concurred in this vo ing Rev. Mr. Thomas as their past

Almost immediately after the and in connection with building sanctuary, the church were blea precious *revival of religion*, which led their numbers. This revival the ministry of REV. PAUL JEWET they extended a unanimous call to them, as their pastor, and he was the same day of the *dedication*. a native of Rowley, born, 1780, uated at Brown University, 1802. been previously settled in the Lebanon, Maine, and Fairhaven. Mr

Mass. Home Missionary Society. Mr. [Name] at Hamilton, May 15, 1840, aged 60. as a devoted and excellent man, full of activity, and love for his Divine Master. [Name] is still precious among this people. After Mr. Jewett's dismissal, the church supplied by different individuals, until [Name] became united in REV. LUKE A. SPOR- who was installed pastor, May 20, but was dismissed, "on account of feeble," April 13, 1836. He was a graduate Middlebury College, 1815, and is still

[Name] church were not successful in securing a pastor for several years, though they had the labors of Rev. Jona. King, Rev. [Name] Simmons, author of Scripture Man- [Name], and several others, as a supply, more [Name] stated, till Sept. 2, 1840, when REV. EPHAS SMITH was installed pastor, but was [Name] Sept. 8, 1841. After this interval *quent changes*, in which the church was reduced in numbers and strength, and [Name] that discouraged, for a time they had no [Name], but conducted their own services and [Name] School, as best they could. When [Name] thus low, and made sensible of their [Name] weakness, God again appeared in their [Name], and revived his work, adding about [Name] to their number during the year. The [Name] commenced in January 1842, and con- [Name] several months. In the midst of this (June 17,) the present pastor was called

containing a very brief sketch of standing rules, discipline, article covenant, and list of its members. expectedly led to a controversy v persons connected with the old par additional pamphlets were publish after which the *true light* seemed the principal points at issue. One question was, Which was properly Church of Christ in Scituate? " tion, viewed under the light of *ci decisions*, it would seem, should b favor of recognizing the *remnant* of left with the old parish, as the *j* and would have done so, had *ever* the church, male and female, left as was the case in Townsend, i connected with a *new society* and in a new sanctuary, and *no form* had existed in the old parish

the question must be decided on the *other side*. And so the church records everywhere generally stand.—The other most important question was, *to whom belong the ancient records, plate, and funds* of this church, given “to the church,” and “for the use of their ministry,” by Hatherly, Chauncey, and others, if any, in those early days, when *Calvinistic, Trinitarian churches* were the *only churches*, or nearly so, in New England? *

In 1648,	39	Orthodox.	
In 1698,	74		
In 1767,	280	Baptist.	
In 1790,	332		
In 1800,	352	Episcopalian.	
In 1847,	439		
	233	Friends.	
	66		
	14	Universalist.	
	145		
	63	Catholic.	
	181		
	164	Methodist.	
	30		
	10	Unitarian.†	
	7		
	1336	Christian.	
		Swedenborgian.	
		Free Will Baptist.	
		Total.	
	89		
	76		
	319		
	434		
	501		
	1336		

† Mostly planted as Orthodox churches, but have become Unitarian. See Christian Observer, Vol. 1, p. 337. Seq.

* In 1648 there were in New England only 47 churches, 39 of which were in Massachusetts, 4 in Connecticut, 3 in New Hampshire, and 1 in Rhode Island. The last mentioned was a Baptist church; all the others were Orthodox Congregational churches. Or to give a view of Massachusetts alone, we have the following result:

law," must decide the question arising with the "Fugitive Slave Bill," on one side. How can *one* denomination, have claim on *funds*, given by, and for the use of *another* denomination, when the *funds* do not exist in the land for ages after they were given, and whose principles are opposed, by Unitarians themselves, to those which are metrically opposite ! " But the innocent injured, we trust, can patiently endure, until the day of *just decision* shall be pressed on as it will be, by a powerful man or body of men, can resist. As the University is now slowly, but surely returning to its rightful position, after a most unfortunate version, so will return the *perverted* *principles* given to evangelical churches. *Evangelical consciences* cannot always rest *easy* under such circumstances, in the face of an *unjust* community.

bell, procured last December, (1852,) was from this last source, costing with incidentals, more than \$340. Its weight is 1022 lbs. The requisite sum to meet the whole expense, was received from "natives" and other friends of Sci-tuate abroad, to whom a *circular* had been sent, extending an invitation to this effect, and the church and society with the congregation, would avail themselves of this opportunity, to express their united and hearty *thanks* to those friends, for this truly liberal, and very acceptable gift—their pleasing *memorial* of "Home—sweet home." May its tones long vibrate upon the ears of this people, calling them to the place of *prayer*, and to listen to the *Pilgrims' "faith*, once delivered to the saints." We may add, this pleasant gift has provoked the friends of "home," to contemplate erecting the present season, a new and graceful *steeple*, in the place of the old one, to cost about an equal sum with the bell—such a steeple, so situated, as, we trust, will be an ornament to the town and vicinity.

During the past year a pleasing correspondence has been opened, between this church, and the parent "Church of the Pilgrim Fathers, Southwark." From their late most excellent epistle have been derived some of the striking incidents, recorded in this sketch. The cordial spirit with which our imperfect communication was received, is manifest in part, in the following extracts. After the opening paragraph, they say ; " We greet you in the name of our com-

exceedingly to hear, that in the midst of
ness and some discouragement, you a
principles and polity, maintained with
constancy and courage by our forefath

The following will add interest to
part of this historical sketch, by givin
of their present locality, and its con
with the scenes of those early marty
a direct line with *London Bridge* is the
pal street in Southwark, known as Hig
Borough. *Union Street* leads into it
from the Town Hall. Within an obsci
seven doors from High Street, sta
present place of worship. Suppose yo
in the year 1593, standing in High
the end of what is now called Union
looking in the direction of the Bric
observ eSt. Saviour's Church, and ha
the Bishop of Winchester's palace, in
of which is the *Clink prison*. Turnin

this last mentioned place of confinement, JOHN PENRY, while under sentence of death, is writing that affecting letter to the distressed church of the Separatists, a copy of which he enjoins them to send to the brethren in the North of England.—Within a wretched dungeon in the *Marshalsea*, at the same time, (1598,) is JOHN SMYTH, subsequently pastor in conjunction with *Mr. Clifton* of the church in the North of England, that met at the house of *William Brewster*.—In the third prison in Southwark, lives FRANCIS JOHNSON—soon to be liberated however, and to become a *pioneer of the Pilgrims in Holland*.”

It would be desirable to publish this letter entire, but brevity forbids. We will only add the closing sentence:—“Anticipating the pleasure of further and early correspondence, we are, beloved and honored brethren, with sentiments of fraternal sympathy and affection, in the name and on the behalf of the church,

Yours in the Lord Jesus.

(Signed,) JOHN WADDINGTON, *Pastor*.
 BENJAMIN HANBURY,
 MATTHIAS MEDWIN, } *Deacons*.
 JOSEPH E. NEWSOM,
 JAMES NOAH LEE.

Such correspondence is most pleasing, and we trust profitable, giving us more elevated, *enlarged*, and *harmonious* views of the kingdom of Christ. May the principles and spirit of our Pilgrim fathers, be thus mutually pro-

of *twenty* deceased, is 78 years—a average. Those, who have been in this church since 1825, are Israel Jenkins, chosen March 9, 1828; T. Worth, May 29, 1831, and Marshall April 11, 1841. The two last on and officiate. The church now nur whom 29 are males. The Sabb averages about 75, continuing t year, and is now under the superir Russel Cook. During the last ter church has contributed to the cause and Foreign Missions, more than \$ aiding the Bible, Tract, Sabbath men's and other Societies of bene time to time. But alas! that we no more, and have not attained un olence, activity, and piety of our sis This ancient church—in some ser

great *danger* and *trial*, as well as of prosperity. As we have seen, opposition may arise under various forms, but the Lord is mightier than many noble, and he will lead forth his church and people to the FINAL VICTORY, provided, they only put their trust in him, and walk in his ways. What *privileges* and hopes we are now permitted to enjoy, because those who have preceded us, were *faithful*. Let us not prove recreant to our trust, lest all that our *fathers* achieved for posterity, be lost through our neglect.

These and many other useful lessons are inculcated by so varied history, as has now been sketched. Let it be a subject of frequent and serious reflection, by all the *Pilgrim Churches*, and it may greatly aid them in their further elevation, enlargement, purity, and long continued usefulness.

stors of this Church, from its first organization to th

Native place.	Educa'ted.	Gr'd	Settlement.	Dissolved.
England.	England.		1618.	1624.
do.	Oxford.		1624 & 1634.	Oct. 11, 1639.
do.	England.		1641.	1654.
do.	do.		1654.	
do.	do.		1660.	
Hingham.	Harvard.	1678	May 27, 1691.	
Dorchester.	do.	1708	Sept. 24, 1707.	
1. Sandwich.	do.	1720	Dec. 8, 1724.	Aug. 6, 1761.
r. Pomfret, Ct.	Yale.	1759	Apr. 20, 1763.	Apr. 10, 1760.
Bridgewater.	Harvard.	1785	Nov. 14, 1787.	
Marshfield.	do.	1789	Nov. 14, 1792.	Apr. 29, 1825.
Rowley.	Brown.	1802	Nov. 16, 1826.	July 18, 1838.

CATALOGUE OF THE ELDERS & DEACONS
OF THIS CHURCH, SO FAR AS THE
RECORDS ENABLE US TO ENROL THEM.

NATHANIEL TILDEN, } Only Elders—before
HENRY COBB, } 1641.

RICHARD SEALIS, }
WM. GIBSON, } First Deacons.
THOS. BESBEGE, }

DAVID JACOB, } Deacons in the time
BENJ. PIERCE, } of Mr. Pitcher.

Chosen.

SAML. TURNER,	Dec. 29, 1729.
SAML. STODDER,	Feb. 7, 1732.
THOS. PIERCE,	May 13, 1735.
JONA. MERRITT, JR.,	Feb. 25, 1743.
ELISHA PIERCE,	do.
EZRA PITCHER,	Feb. 19, 1754.
JOSEPH BAILEY,	Nov. 29, 1764.
SAML. JENKINS,	Mar. 9, 1768.
ISRAEL VINAL,	May 31, 1779.
DANIEL JENKINS,	do.
ISRAEL LITCHFIELD,	do.
WARD LITCHFIELD,	Mar. 9, 1828.
CALVIN JENKINS,	do.
ISRAEL CUDWORTH,	May 29, 1831.
MARSHALL LITCHFIELD,	April 11, 1841.

QUESTIONS

FOR PILGRIM CONFERENCE,

To be answered in writing at each *Fall* meeting for the year ending, Oct. 1st.

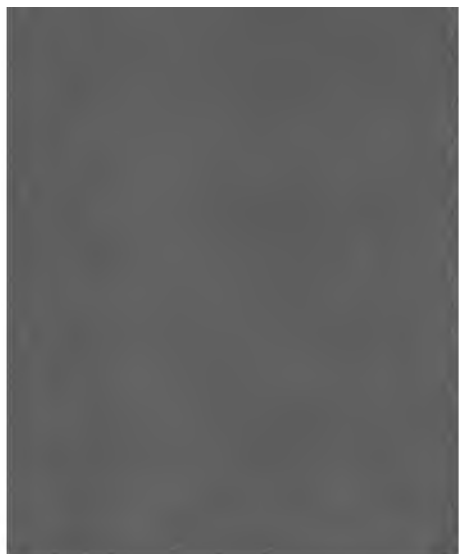
1. *Church Statistics*.—Members, Oct. 1st. Male? Female? total? admission during the year by Profession? by letter? Removals during the year, by Dismission? By Excommunication? By death? Baptisms; Infant? Adult?

2. *Sabbath School Statistics*.—Total number in the Sabbath School the past year including Teachers? Usual attendance? Vols. S. S. Library? Name of Superintendant?

3. *Statistics on Benevolence*.—Collections Foreign Missions? Home Missions? Bible Societies? *Sabbath Schools*? All others?

4. *General Statistics*.—No. of families connected with the congregation? Usual number Sabbath congregation? Number of Deaths the congregation the past year? General state of religion and morals, including temperance, and other items of general interest?







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Please return promptly.

